the Chaplain

A JOURNAL FOR PROTESTANT CHAPLAINS

Christmas at Wheelus Air Force Base

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A Space-Age Christmas Story: "Uriel, Flame of God" *by Madalene Lehrer*

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Hospitality *by Henry Zylstra*

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At Their Finger Tips *by J. Martin Bailey*

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AA Is the Chaplain's Ally *by Spencer D. McQueen*

DECEMBER 1959

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Vol. 16, No. 6 • December 1959

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MEMBER OF THE ASSOCIATED CHURCH PRESS

The Chaplain is published bimonthly by The General Commission on Chaplains and Armed Forces Personnel, an official co-operative agency representing 34 denominations (with a total membership of more than 30 million) in a liaison capacity with the federal government in matters affecting (1) the chaplaincy of the Armed Forces and the Veterans Administration and (2) the moral and religious welfare of Armed Forces personnel. Printed in the U.S.A.

Subscription rates to civilians and chaplains not on active duty: $2.00 a year (6 issues); 35¢ a copy.

Editorial office: 122 Maryland Ave., NE, Washington 2, D.C.

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All scripture quotations, unless otherwise designated, are from the Revised Standard Version of the Bible.

By J. MARTIN BAILEY

There's a wealth of material

AT THEIR FINGER TIPS

to help your Sunday-school teachers

Few Protestants—the clergy included—have any idea of the extensive program of Christian education now conducted at military installations around the world. The author is one civilian minister who knows both the extent of armed-forces church schools and some of the problems facing the chaplain. Mr. Bailey, who is business manager and editorial consultant for the International Journal of Religious Education, *has reported that base chapels are some of the largest users of the National Council of Churches' magazine for church-school workers.*

"OUR PROBLEMS are unique," the wife of a lieutenant told her chaplain as they discussed the Sunday church school at the base where they were located.

"It seems to me that someone ought to prepare a special lesson book for us to use," she said.

The chaplain smiled. He had heard this idea before. In fact, it had seemed a good idea to him when it was first proposed. At any military installation there are many very special problems to be faced.

He thought of the servicemen and their families who come to the chapel services on Sunday and participate in other activities. They come from more than a dozen denominations and are all more or less displaced persons—wandering, as it were, wherever they are sent.

The turnover among the pupils made teaching with any kind of continuity almost like preaching as the regiment marched past in review. And no recruiting officer has had as tough an assignment as the chaplain who tries to keep his teaching staff at maximum strength!

He had heard that civilian church schools expect a 33 per cent change in teaching staff every year on an average. And he knew from personal

experience that the turnover of teachers on a military base often runs as high as 75 per cent.

Helping his teachers understand the materials is a real chore. Helping them to know how to work creatively with children and young people is an assignment with high priority despite its difficulty. But the chaplain knew that, perhaps more than in any civilian church, creative, exciting, even compelling teaching is important. And he was just as certain that the children need to hear the same gospel on the base as in civilian life.

So he said to the attractive young mother, "It is important for the teaching we do here to be as normal as possible. Our boys and girls will grow up, after all, to be civilian men and women. Although the specific problems that teachers here face are very different, the content of our teaching must be the same."

From the shelf over his desk, the chaplain took down an attractively printed booklet bearing the symbols of an open Bible and three five-pointed stars. He read the words from the back cover:

> The child attending Sunday school at a military base is an *itinerant*. . . . At least there can be continuity of courses when the Unified Protestant Sunday School Curriculum for Armed Forces is used wherever he goes.

This experience is common to chaplains in the Army, Navy, and Air Force from Honolulu to Cape Canaveral. Fortunately, chaplains have a ready-made answer in a curriculum which was developed by interdenominational civilian religious educators and interservice military chaplains working closely together.

The materials themselves were produced by many different denominational groups but were chosen by the Religious Education Committee of the Armed Forces Chaplains Board because they are acceptable and usable in situations where many branches of the Protestant faith are represented.

With a goal of building discipleship, the curriculum covers three great themes in a manner suited to the needs of the particular age group involved. The themes are the Bible, the church, and Jesus. To each theme is given a year's study in a cyclical arrangement following a three-year pattern. The materials are chosen to provide enough variation during the course of a year, however, to keep the interest-level high while still covering the subject matter comprehensively. For example, the theme for this year is the church. During October, November, and December, Senior Highs studied *Paul and the First Christians*. In subsequent quarters they will read *Forward Through the Ages*, a summary of church history told in dynamic style covering the period from A.D. 100 to A.D. 1500; *The March of the Christian Church*, telling how the church was brought to the shores of America and about such recent developments as the ecumenical

movement; and the biographies of 13 men and women, *These Men Live*, illustrating the call to Christian discipleship.

Adults spend two quarters on the early Christian church as reported by Luke in the book of Acts. Another quarter is spent on the Sermon on the Mount and the Parables of Jesus and their modern implications. Similarly, the message of the eighth-century (B.C.) prophets will be studied.

NO WISE chaplain would recruit teachers by telling them that the material is easy to teach any more than a recruiting officer would tell high-school seniors that military training is a snap. Because the Unified Curriculum is *good*, it takes a lot of work to make it go over right. The materials do not "teach themselves." But the teacher who is a consecrated Christian and wants to serve children and youth will find in it a challenge to her abilities and a thrilling experience for the pupils.

The materials require the teachers to keep ahead of the class—and that means, pure and simple, to prepare for each lesson. Sufficient materials are provided either in the teacher's manual or in related available materials to help every teacher do her best and enjoy doing it.

It is up to the chaplain, however, to see that these materials are at the teacher's finger tips and that the teacher recognizes them for the value they represent. A rich variety of "optional" materials are available along with the curriculum books. But perhaps the word "optional" is a bit too "casual." Actually the resources that are listed in the catalogue for the Unified Cuurriculum for the Armed Forces are "additional" rather than "optional." The man or woman who agrees to teach a class of high-schoolers needs to review his understanding of what makes that age group tick. He will feel much more at home in front of a class if he has read *Teenagers—Their Days and Ways*, an 80-cent booklet that can make all the difference in the world.

Similarly, there are booklets for each of the other age groups: *The Spiritual Growth of Children*, *When We Teach Kindergarten Children*, *When We Teach Primary Children*, *When We Teach Juniors*, and *Know-How for Leaders of Junior Highs*.

Related to the curriculum plans are a series of special resource books for use in the family, and a set of filmstrips to help the teacher make her presentations vivid.

A basic library, containing such books as a Bible dictionary and the *Westminster Historical Atlas to the Bible*, a suitable Bible commentary, as well as books related to the church-school course of study, is recommended. One book that is particularly helpful to teachers who want to make their classroom experiences helpful and creative is the *Audio-Visual Resource Guide*, which lists and describes the films, filmstrips, and records that have

been produced either directly or indirectly related to the program of religious education.

Integrated with the curriculum is a co-operative series of vacation-church-school materials for use in summer months, when more extended time can be given to the teaching of Christian truths.

With all these materials literally at her finger tips, it is easy for the teacher—no matter how well-meaning—to be somewhat confused and frustrated. Some method of formal and informal training is required.

Chaplains in each branch of the service have completed experiments in special leadership-training schools for their teachers, and a manual is now being produced to help Protestant chaplains on a single base or several nearby bases plan for the adequate training of their workers. Such training can be given either over a period of several weeks or in an intensive program covering from two to four days.

Besides that annual leadership school, the religious-education seminars and leadership-development conferences held during 1958 and 1959 at Camp Lejeune and Fort Bragg, North Carolina, and at Westover Air Force Base, Massachusetts, recommended that newly recruited teachers be given an "indoctrination" training. Such training would allow the chaplain to give personal attention to each teacher and permit each teacher to become thoroughly familiar with the Unified Curriculum.

Improved teaching can also result from a quarterly or monthly departmental lesson-planning session and from regular workers' conferences at which all the administrative and teaching staffs of a base church school meet together to consider the business of the entire school. Opportunities for "learning by actually doing" can be provided in laboratory or workshop meetings.

MANY chaplains already are using the *International Journal of Religious Education* as an informal, ongoing guide to leadership education. Published 11 times a year by the National Council of Churches, it is the only teachers' and superintendents' magazine which has been authorized for use along with the Unified Curriculum.

Among the *Journal's* regular features are the departmentally graded worship resources, which help the teacher or superintendent plan for or with her group for the church-school worship session. The prayers, stories, poems, and hymns that are printed in the *Journal* are clipped by many worship leaders for permanent filing.

Another feature that is particularly popular among armed-services Sunday schools is the monthly section devoted to evaluations of current audio-visual releases. These evaluations, prepared by a nationwide network of preview committees, form the basis for intelligent ordering of A-V materials.

The *Journal* was approved for

use as a leadership magazine in base chapels using the Unified Curriculum because its Editorial Board is so broadly interdenominational. The articles reflect the best thinking of Protestant denominations, and its pages serve as the interdenominational sharing place for creative church-school methods. Many teachers are inspired to better teaching when they read what others have done.

One other thing about the *International Journal* should be mentioned: the special issues, which appear from three to four times every year. The entire issue is devoted to such important subjects as "How to Use Audio-Visuals in Christian Education," "Being Christian Where You Work," and "The Church and Agencies Serving Children and Youth." During the coming year the *Journal* will publish issues on "Christian Education and International Affairs," and "Education for Mission Today." Both these issues have particular relevance for Christians who are serving in the armed forces. The needs of church schools on military establishments are brought to the attention of the *Journal's* Editorial Board by the Rev. Dr. Lawrence Fitzgerald, of the General Commission on Chaplains and Armed Forces Personnel.

The importance of leadership training—both formal and informal—is well described in these words of John Ribble, the chairman of the Armed Forces Curriculum Committee:

"Communication of the Christian faith requires the best from all of us. Your essential job of leadership and inspiration is difficult—but one, I suspect, you would trade for no other."

Good News from the Cold Front

SOMETHING TRULY WONDERFUL is happening," wrote Chaplain Richard Meyer in the 20 September issue of the *Protestant Voice*, of Elmendorf Air Force Base, Alaska. "Our Sunday School, our pride and joy, which has blessed so many in the past years, is stirring and growing so much and so fast that we are opening up an additional session at the same hour, 0930, in Mt. Spurr School, effective 4 October 1959.

"All pupils in the Sunday School have been asked which session they wish to attend. According to their indicated desire, room assignments will be made on Promotion Day, and the new classes will open at Mt. Spurr on 4 October 1959.

"Enrollment is already over 900 and is growing by leaps and bounds."

by JAMES T. CLELAND
Dean of the Chapel
Duke University, Durham, N.C.

PREACHING AT THE CHRISTMAS SEASON

Did you ever deliver a Christmas sermon in July? A member of a preaching clinic in Jackson, Tennessee, did so, in his own church and again at the clinic, this past summer. Climatically it was an unusual venture. For West Tennessee, as it drops down to the Mississippi Valley, can (and does) sizzle, broil, and incandesce. Dreaming of a white Christmas, jingle bells, and such yuletide paraphernalia is an incongruous fantasy with the thermometer in the mid-nineties and the air conditioning on strike. Yet perhaps his idea was not entirely bizarre. After all, the Southern Hemisphere has to celebrate Christmas in summer heat. Grant him, too, this sagacity: His July Noel was completely free from all commercial trappings and mercantile competition. Christ was back in Christmas. This sermon was good. We listened to it with profit.

This raises an interesting question or two. Is our Christmas sermon so linked with the cultural-commercial yuletide that it requires such an environment to give it both relevance and substance? Or, is our Christmas preaching so in line with the doctrine of the Incarnation that it is valid for any Christian pulpit on any Sunday of any year? A primary weakness with so much Christmas sermonizing is that, though it seems to be biblical, it leaves the congregation unaware of what the Incarnation really is. We hear homilies on babies ("Thou cam'st, a little baby thing that made a woman cry"), on the evidence for a virgin birth, on angelology, on the Wise Men and Halley's Comet. It is sometimes enlightening, even interesting. But what is the heart of the whole business? What is so essential that without it there would be no doctrine of the Incarnation?

THE Incarnation is "the union of Divinity with humanity in Christ," says Webster. And that's it. It is

simple enough to state, and a labor of Hercules to explain to ordinary folk who are unacquainted with creedal thinking though aware of creedal statements. Jesus is both God and man at the same time. God himself came, in Jesus of Bethlehem and Nazareth, to reveal himself to man. What do we make of it? Even if the man in the pew declines to deny it, he is unlikely to admit that he understands it. How can he, when we who preach do not really comprehend it? How can we explain it simply, when the history of Christian thought is the story of the long, involved, agonizing debates and debacles over the correct way of stating the relationship of Jesus to God? How does one safeguard the humanity and the divinity of our Lord in such a way as to give him a place in the Godhead without disrupting its unity? If you know systematic theology, have a knack for teaching, and can persuade a group to study with you, then all of you may have a really thrilling time on Docetism, Patripassianism, subordinationism, Arianism, modalism, and the like. But this is hardly sermonic terminology, though it should be presermonic study material.

Perhaps it is wiser to end with creedal statements than to start with them. Let us go back, if we can, to the reasons for all this Christological affirmation and debate. Why was the link made, so singularly and so tenaciously, between God and Jesus? Here are, jotted down but undeveloped, some thoughts that may prime Christmas sermons:

1. To understand anything at all about the relationship of God and Jesus, one has to start with the Resurrection. This reveals that God looked upon Jesus in a very unusual way. In a sense, Easter creates Christmas: no Resurrection, no Incarnation. The Resurrection made the church ask questions about God and Jesus which the Incarnation sought to answer.

2. The experimental identification of the Spirit of God and the indwelling Christ (e.g., Rom. 8:9-11) meant that the guidance of God's Spirit was apt to be tested by what was known of the earthly Jesus. Thus an effective link was made between the human and the divine.

3. The language of Jesus about himself implies—in his own mind or in the minds of his hearers—an intimate, even an unparalleled, relation to God. He is prophet, Messiah, Son of Man. When Christianity moved to the Gentiles, non-Jewish terms had to be found to express this idea: Lord (of the cult), Logos, and "born of a virgin."

4. The believer at worship, as contrasted with the believer at study, seeks a revelation of God, graspable yet dignified, in terms of the best he has experienced. Since man is man, such a revelation had best be a man, a worthy man, a man of whom neither God nor man would

be ashamed. The ascribing of the qualities of God to Jesus is the inevitable outcome of the instinct to have a visible, objective presentation of God. The believer at worship turns to Jesus as if he were God.

From the preaching perspective, the ultimate test of the validity of the Incarnation is not in the provability of the birth narratives in Matthew and Luke. Nor is it in the philosophical acceptance of a dogmatic formula which conjoins the divine and the human nature of Jesus, without contradiction or collision. It is in a recapture—a reincarnation?—of the Christian experience. He who has become aware of Jesus sees in him the kind of person God is hoped, and then believed, to be. As a small Italian-American boy put it: "Jesus is the best picture God ever had took."

What is of first importance is that in Jesus we see God: omnipotent and redeeming; omniscient and forgiving; omnipresent and gracious. This is a God of good will who, as shown in the Resurrection, can use his power to implement his love. This is the kind of God who was, and is, and is to be. What is of equal importance is that we give our thanks and praise to Jesus for making this known even though it involved his death. And in making it known, he made God and his purpose known so dramatically that time divides with his birth, both theologically and secularly: B.C. and A.D.

It is going to be difficult to pack much of this into the sermon for Christmas morning or for the Sunday preceding. In fact, one should make no attempt to do it at that time! The Christmas sermon should be minimized in length so that the joy of the Incarnation may be heralded in the reading of the Word, in hymns and carols, in prayers of adoration and thanksgiving. Yet we can take a leaf from the notebook of the secular Christmas celebrators, the chambers of commerce and merchants' associations, who bring Santa Claus triumphantly into our boroughs as the Thanksgiving turkey is being digested. These children of darkness, so much shrewder than the children of light, prepare. So might we. Let the four Sundays in Advent prepare the congregation for Christmas; let it see how God prepared. Let the Christmas service be a maximum of joyous adoration and a minimum of helpful explanation. Remember that Epiphany, the feast of the Wise Men, keeps the nativity season going until January 6: "Twelfth Night." There are thus six Sundays in that Advent-Epiphany season for sermons on the doctrine of the Incarnation, sermons whose purpose is to explain or, better, to revitalize by explanation.

A space-age
Christmas story

By Madalene Lehrer

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Uriel, Flame of God

URIEL, the bright archangel stationed in the Sun, guardian over all the luminaries in the heavens, looked out upon the vast universe and observed that all was well.

Far, far out in space swung mighty Jupiter, largest of the planets, attended by twelve moons, a most marvelous sight. Next in size appeared Saturn, with its picturesque rotating rings and nine satellites. Beyond moved great Uranus, emitting a greenish glow, lord over five circling orbs. Farther out hung mysterious Neptune with its two moons. But when Uriel—whose name means "Flame of God" —peered into the outermost distance, he pitied poor frozen Pluto, in eternal darkness, swinging in its dizzy orbital inclination, and receiving, even at perihelion, only the feeblest rays from the Sun.

Nearest to the Sun sped swift Mercury, the smallest planet. Next, the Angel of Flame admired the blue brilliance of Venus, twelve times

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brighter than the brightest star, Sirius. Soon also he sighted Venus' sister planet, Earth, with its one pale moon. Just beyond Earth, commanding two satellites, rolled red-hued Mars, more sparkling than any star or planet except Venus.

It is decreed that archangels must labor ceaselessly in joy and be vigilant. Sometimes, to test Uriel's alertness, the Lord sent a comet to sweep the skies with its flamboyant, trailing tail. But these fiery phenomena never disturbed the wondrous rhythms of cosmos.

Once, however, when danger was imminent, it was Uriel, sharpest-sighted spirit in all the heavens, who gave the warning of treacherous Satan's approach toward Earth. But Adam, unheeding, fell; and the compassionate messenger grieved deeply. For it was then that Earth, which had been one of the most luminous of planets, lost most of its radiance. Henceforth Uriel watched even more lovingly over this willful world, and after a time himself visited Earth to serve as guide for Enoch. God sent him also to instruct Esdras in the secrets of the universe, and to answer his questions.

Just now, however, the Regent of the Sun sighed contentedly as he guarded his cosmic charges. All were accounted for—the fixed stars and vagabond comets, the galaxies and nebulae, the auroral lights, the majestic constellations, and all nine celestial wanderers whirling and spinning with divine precision in their eternal journey round the Citadel of Light.

But wait!

"What is that speck of dust?" exclaimed Uriel as his eyes pierced the murky haze surrounding Earth. "It was not there before. Now it orbits around Earth, traveling faster than its moon!" The Shining One looked long and pondered. Then he knew. That particle was a new "moon" which man had flung into space!

Swiftly Uriel spread the alarm through Heaven. From their far-flung stations instantly appeared the Sons of Light. A great conclave was called in the secret place of the Most High, and the seven archangels stood before God.

Now around each of the seven glowed such an intense light that their total brilliance was blinding in its brightness. Yet even their light was but as shadow in the presence of the Lord. The Chosen Ones who were permitted to look upon His face likened it to a luminous pearl, while sunbeams hovered about His hair, and blazing stars burned in the depths of His eyes. And all around Him radiated an aureole of flaming rays so that the effulgence paled the Sun in its splendor.

The Almighty bade His messengers speak.

"The Earthlings are learning the secrets of space," began Uriel solemnly. "That new orbiting moon-speck spurs their ambition for greater achievements. They venture

to travel to their moon, then to Mars." Slowly he asked, "Dare they dream of space conquests before putting their own planet in order? Dare we permit them to infect the far-off worlds?"

"Let men first cleanse their hearts and thoughts before sending up more satellites," advised Raphael, the "Angel of Healing." "Let men send up, instead, pure prayers so that I may present them to You freely, O Lord!"

"Earth needs more roses, not rockets," reminded Gabriel gently, thinking of the time when he was chief of the angelic guards over Paradise. "Their fragrance purifies the atmosphere of poisonous gases. Earthlings must learn to look up to Heaven as the flowers do." Gabriel remembered the flowerlike face of the Virgin at the Annunciation.

All this time, one of the archangels, while listening, had been watching intently the planet Earth. Suddenly he called out, "Look! It is glowing brighter! What can that mean?" Quickly the others leaned forward to see the strangely brightening globe.

"Let Uriel explain," commanded the Lord.

The Watchful One, interpreting, said, "Earth's people are celebrating a time called 'Christmas.' They have lighted all the lamps in their streets and houses, and have adorned even the trees with blossoms of lights."

The Almighty, musing, asked half aloud, "But have they lighted their hearts?" So He looked down to see for Himself. And at the sight His countenance became so severe that lightning flashed from His eyes.

Uriel, beholding the stern face of his adored Lord, burst out saying, "Yes, once a year men celebrate the birth of the Christ Child by exchanging gifts among themselves, and toss the smallest crumb to God. They pronounce "peace" and "good will" while preparing for war. They pretend to give to the poor in Your name, O Lord, but create a make-believe character and enthrone him everywhere. Truly," continued the merciful archangel, "their plight is pathetic. They meddle with the elements and squander the treasures from the ground, and now they play with a newer and more terrible toy."

Then the militant Michael, mighty commander of the angels, thundered with indignation, "How long, O Lord, will You suffer their self-seeking and mockery, and permit their dangerous experimentations?"

"They will destroy themselves!" cried the other brothers in alarm.

But the Lord remained silent. And as His gaze again followed the foolish planet, the anguish that filled His countenance grew so intense that even His angels averted their faces.

Then Uriel, remembering how men in an ancient time had crucified the Lord, shuddered with pain. Slowly on the archangel's shining brow appeared great drops of sweat like purest crystal, and two glittering tears like pear-shaped diamonds rolled down his cheeks. He knelt

to hide his suffering and buried his face at the Lord's feet.

"Send me down to the Earthlings once more, Lord," he pleaded, "so that I might help them to find You!"

Now if God is moved to compassion for even a small sparrow, how much greater was His love for this resplendent prince of Heaven, upon whose hands and feet now appeared the stigmata of the Cross! The Lord lifted him up tenderly, saying, "Wait and see! I gave men power of free will to choose between Satan and Me!"

Instantly a nameless thrill ran through the Holy Assembly. Surely some faint and feeble sounds had escaped from Earth and, penetrating its choking atmosphere, had floated up to Heaven. It was the sound of singing. For there remained among the misled multitudes on Earth some sincere hearts whose joy was to sing, not only at Christmastime, but always, a song praising God.

The six archangels, turning to Uriel, asked eagerly, "What song is that which they sing to the Lord?"

He answered, "The song is called, 'How Great Thou Art!' "

"And know you the name of the man who wrote the song?"

"His name is known," Uriel assured them.

Again, They-Who-Never-Sleep inquired, "What man created and launched that tiny orbiting moonspeck?"

And Uriel said, "Not one man but many hundreds toiled long and hard to achieve it."

The Blessed Lord smiled.

Suddenly the archangels knew His judgment, and together with one glorious voice exclaimed, "The song is mightier than the satellite, for the song men sent up has reached the Most High!"

Then the Hosts of Heaven and the Hierarchy of Light caught up the song, and with it the hearts of men.

Uriel, because of his readiness to renounce Heaven for the Earthlings, now stands even more radiant beside God's throne, in purest light, encircled by fire, surrounded by seraphim and cherubim.

With divine understanding he awaits the time foretold, when the Sun shall be darkened, and the Moon shall not give her light, and the stars shall fall from Heaven, and the powers of the heavens shall be shaken.

Many more terrors shall follow these heavenly signs.

And then, at last, when Christ returns to rule on Earth as King of Kings and Lord of Lords, He'll bring His holy angels.

But until that time, Uriel guards the luminaries in the firmament, and his responsibilities are multiplied.

HOSPITALITY

By Henry Zylstra

There was no room . . . in the inn.

AMONG the older American Christmas classics, none is more charming than Irving's *Sketch Book.* I was reading those five Christmas chapters in that book again a while ago, and I found myself longing for the ingratiating warmth and liberality in the manor houses of yesteryear. The thing that comes to grand expression in Irving's sketches is the old time Christmas virtue of *hospitality.* Said the old Squire of Bracebridge Hall: "I love to see this day well kept by rich and poor; it is a great thing to have one day in the year, at least,

Originally published in The Reformed Journal, *this essay is here reprinted, by permission, from* Testament of Vision *by Henry Zylstra.*
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when you are sure of being welcome wherever you go, and of having, as it were, the world all thrown open to you."

It is quite right that this virtue or grace of hospitality should be so firmly associated for us with Christmas. The association is a natural one. Two of the things, certainly, that make for hospitality are the *guest* and the *gift*. Both of these were uniquely present at Christmas. St. Benedict set it down as a rule of his order: "Every guest who comes to the monastery shall be received as if he were Christ Himself." Such, surely, is the basis of the generosity and love we show *our* guests at Christmas, and such, rightly taken, is the foundation of all Christmas hospitality whatever.

Time was when the very word *guest* quickened the pulses and set up a high expectancy. One sees eager children, wistful at the window pane, awaiting the cutter's arrival. It may be that we have lost something of the keen edge of this expectation in the humdrum of our secularized lives. But time was when distances were long, travel was hard, and visits were a privilege. It was then that the host appreciated the guest, and the guest the host. And if we have lost the fine edge of expectation in our regimented holiday procedures, this may also be because not everything is in order with our charity. One of our American poets, Mr. Auden, at least, writes of clearing up the debris after a trying holiday:

. . . Now we must dismantle the tree
Putting the decorations back into their
cardboard boxes—
Some have got broken—and carrying
them back to the attic.
. . . There are enough
Left-overs to do, warmed-up, for the
rest of the week—
Not that we have much appetite, having drunk such a lot,
Stayed up so late, attempted—quite
unsuccessfully—
To love all our relatives, and in general
Grossly overestimated our powers.

We ought all, of course, in this Christmas season to be those children at the window impatiently asking again and again, "Is He coming?" And if ever there ought to have been an excitement of expectation it was when, in the fullness of time, prophecy yearned for fulfillment in the coming of the Divine guest. This was He who was announced in Eden as the One that should bruise the serpent's head. The procession of the prophets marched towards Bethlehem from Balaam to Malachi with a mounting crescendo of urgency. The whole past was converging upon this present. This was the Branch, the Root, the Stem. Micah had been very specific: "Thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth . . . that is to be ruler of Israel." But there is no need here for calling upon the prophets for further witness: the words of Handel's *Messiah* are ringing in our ears. The point is clear:

Our Lord ought to have been an *expected* guest.

But what now of the hospitality, the welcome, the entertainment He received? Think again of Washington's Irving's words: Christmas the one day on which we can be sure of being welcome anywhere, and of having, as it were, the world all thrown open to us. The world, all the world, was most certainly our Lord's due. "All things are delivered to me," He said. "God," wrote the author of the Book of Hebrews, "hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things." Long ago, in the Book of Genesis, the father Jacob had sent his son Joseph to his own, and they had said: "This is the heir: let us kill him." Our Lord explained it in a parable: "Surely they will reverence the Son." But they did not accord Him this welcome. They put Him to death.

Joseph and Mary came to the inn, and they were waved away. Such was the Christmas Eve hospitality accorded the Heir of all things, Him to whom the world should have been all thrown open. Later He would give some hint of His natural right to the things that were refused Him, as when He sent His disciples for the colt on which to ride triumphantly into Jerusalem. If they were prevented from loosing the animal, those disciples were simply to say: "The Lord hath need of him." But this hour was not now come. There was no room at the inn.

We need not, at this late date, be berating the desk clerk in that old Palestinian hotel for his lack of respect. The natural man, of whom there is much in us all, does not easily recognize spiritual things. The poor man did not guess that eternity might have impinged upon time in the guestbook of his establishment. He did not know, as a poet would put it later, that twenty centuries of stony sleep were about to be vexed to nightmare by a rocking cradle. He may have come with our best world's wisdom, and mumbled something about first come, first served.

First come, first served indeed. This was the Alpha, and He should have been served first. But there was no room. So it was that our earth received its honored guest. Afterwards, on occasion, it is true, He found hospitality in that friendly cottage in Bethany. But that was an oasis in the desert of general neglect. "Foxes," He said, "have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head." The expected guest was a *rejected* guest. He came to His own and His own received Him not.

Obviously, our own Christmas hospitality will be merely sentimental unless we begin by opening the homes of our hearts to this royal guest ourselves. Someone wrote a verse about that:

They said the Master is coming
To honor the town today;
And none can tell at whose house or home
The Master will choose to stay.
And I thought while my heart beat wildly,
What if he should come to mine,
How would I strive to entertain,
And honour the guest Divine?

Joyce Kilmer put it this way:

Unlock your door this evening,
And let your gate swing wide;
Let him who asks for shelter,
Come speedily inside.
What if your yard be narrow,
What if your house be small:
There is a guest is coming
Will glorify it all.

Consider, finally, the words of our Lord: "Behold, I stand at the door and knock. If any man hear my voice, and open the door, I will come in to him and sup with him, and he with me." That is the penultimate word on hospitality. May we pray for the grace to receive Him into the homes of our hearts. May we praise Him for the great grace of condescending to us, entering into us, and lodging with us. May we unbar the gates of our pride, and kindle within the hearths of our souls a love that can respond to His own. May He himself prepare within us a table of offerings acceptable to Him. And may He dine with us now and evermore.

Texts Suggested by the ADVENT SYMBOL

(See Back Cover)

DAYSTAR—II Pet. 1:19; Luke 1:78; Rev. 22:16
ROOT—Isa. 53:2; Rev. 22:16
EMMANUEL—Matt. 1:23
KEY—Isa. 22:22; Rev. 3:7
WISDOM—I Cor. 1:24, 30
KING—Rev. 17:14; 19:16; Luke 19:38; John 19:14
LORD—Phil. 2:11 *et al.*

By SAMUEL H. MILLER
Dean, Harvard Divinity School
Cambridge, Massachusetts

A Service for Christmas

Opening Sentences

Leader: Arise, shine; for your light has come,
and the glory of the Lord has risen upon you.

People: How beautiful upon the mountains
are the feet of him who brings good tidings,
who publishes peace, who brings good tidings of good,
who publishes salvation,
who says to Zion, "Your God reigns."

Leader: "For you shall go out in joy,
And be led forth in peace;
the mountains and the hills before you
shall break forth into singing,
and all the trees of the field shall clap their hands.
Instead of the thorn shall come up the cypress;
instead of the brier shall come up the myrtle;
and it shall be to the Lord for a memorial,
for an everlasting sign which shall not be cut off."

Introit: "Veni Emmanuel"

Invocation (in unison)

Eternal Lord, in darkness we have yearned for thy light; in the confusion of our hearts, we have waited for the coming of thy judgment;

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in the midst of shame and hate, we have trusted in thy forgiveness and thy loving-kindness. In our strength, we have sinned; in our pride, we have gone astray; in our weakness, we have denied our need.

Come, we pray, as thou didst come in Christ our Lord, and open our eyes, unstop our ears, and restore our hearts that they may see thy kingdom, and learn to do thy will on earth as it is in heaven. Amen.

Gloria Patri

Call to Confession (leader):

I beseech you, by the mercy of God, to lay away all unrighteousness, the ancient grudge, the bitter quarrel, the festering offense, that in all things you may be able to welcome the Lord Christ with pure hearts and earnest hopes even amid this world's darkness and fear. Let us pray.

Confession (in unison):

Lord God, high and lifted up, yet in mercy humbling thyself to enter these poor and often perverted hearts of ours, come, we pray thee, as Christ came, with healing and with peace. Thou shalt find us proud, for we have not learned what it means to be humble; thou shalt find us guarded and defensive, for we are weak within and full of fear; thou shalt find us irritable, and not a little arrogant, for we are uncomfortably guilty and have not been willing to admit our frailty or our sin. Come again and save us from ourselves, for ourselves, in God's name. Amen.

Words of Assurance (leader):

Grant thy people, O God our Father, pardon and peace that with quiet minds and ready hearts they may receive the Lord Jesus in all humility and faith, and their joy may be made full in thy grace.

Hymn: "Lo, How a Rose E'er Blooming"

Scripture: Luke 2:1-20

Meditation (". . . to give light to them that sit in darkness"):

This is the time of Advent, the season of the Lord's coming. There will be much looking back; and the soul will find its bread and wine in the ageless story of angels and shepherds, of Mary and her child born in a manger, and of a strange glory that henceforth man would never be able to forget, even in the midst of wars and in the time of deadly doubt.

Perhaps one way of looking back will be a way of looking in; for surely the little town of our life is crowded, noisy and exceedingly quarrelsome, and the heart has a joyous yearning which the world with its taxes and profits, fears, and greed, cannot smother altogether. The darker its night, the more welcome a star; the noisier the clamor, the sweeter the sound of an angel's song; the wider its empty pleasures, the more lasting the joy of a child. We need one to bring us "good tidings" of peace and good will. Our time is overwhelming; our lives are caught in furious currents of anxiety and frustration; daily life grows more and more secular, unlighted by any gleams of heavenly companionship or eternal purpose. Sitting in the shadow, the world is waiting for a heavenly light.

Prayer of Thanksgiving and Joy

With quietness, O God, our hearts stand near the rude stall where Christ was born to Mary. The noise of the world is stilled for a moment; the joy of heaven is easily heard; and there is a peace which passeth all understanding among men of good will, whether they be wise or ignorant. Help us to think on these things, pondering them in our heart until at last the mystery unfolds and thy Word is revealed, thy grace made plain. We are as lonely as shepherds, as wayfaring as the kings, as busy as the innkeeper. Forgive us and turn us again to the quietness of thy peace, in Christ the Child, our Lord and Savior. Amen.

Hymn: "Adeste Fideles"

Benediction

Sex in the Bible

"Sex and love belong together—in life no less than in the Bible," says Dr. William Graham Cole in his new book, *Sex and Love in the Bible*, published in November by Association Press. "Where the one flows from the other, experience is creative, releasing, and enlarging. It is even rooted in eternity, in God Himself and His love for His covenanted people. . . . Separated from love, sex becomes distorted and demonic, descending to the realm of mere instinct and sensual lust, transforming men into something sub-human. When this relationship is properly grasped, it may be that the world of Dr. Kinsey will gladly forfeit its shallow pleasures for the sake of a 'more excellent way.' "

CHAPLAINS' QUERIES

A Chaplain-to-Chaplain Department

conducted by

GLENN J. WITHERSPOON

QUERY: *What progress is being made on chaplain retreats to be sponsored by the General Commission in 1960 on behalf of its 34 member denominations for the chaplains of the Army, Navy, Air Force, and Veterans Administration?*

EXCELLENT progress is being made for the chaplain retreats during the calendar year 1960. The first retreat will be held at the luxurious inn at Buck Hill Falls, Cresco, Pennsylvania, on 4-7 January 1960.

Each retreat will open on a Monday evening with dinner, which will be followed by an inspirational devotional service. Each retreat will close following breakfast on Thursday morning. The schedule provides for two full days of the very finest possible spiritual and intellectual stimulation.

The Buck Hill Falls chaplain retreat is for those chaplains on duty within the Eastern area of the United States.

A chaplain retreat will be conducted at Asilomar, Pacific Grove, California, on 18-21 January 1960 for chaplains on duty in the Western area of the United States. There is no spot more beautiful than the West Coast's Asilomar for a rich and rewarding retreat.

On 1-4 February 1960 a chaplain retreat will be held at the new and interesting Presbyterian Mo-Ranch at Hunt, Texas. This retreat is for chaplains in the Southwestern area of the United States. Chaplains who are acquainted with the superior facilities of Mo-Ranch are most enthusiastic about its suitability for an outstanding retreat.

The beautiful Estes Park Conference Grounds, Estes Park, Colorado, will be the site for a retreat for chaplains on duty in the Midwestern area of the United States. This retreat will open on the evening of 2 May and close after breakfast on 5 May 1960.

Two chaplain retreats will be held on the same dates, opening Monday evening 6 June 1960 and closing following breakfast on Thursday 9

June 1960. One will be conducted on the very spacious Baptist Assembly grounds at Ridgecrest, North Carolina. This retreat is for chaplains in the Southeastern area of the United States. The second retreat will be held on the campus of Lindenwood College, St. Charles, Missouri, for chaplains stationed in the Central area of the United States.

Many military personnel can testify to the magnificent mountain area of Ridgecrest, with its fine facilities for spiritual meditation.

Lindenwood College has gained renown for the secluded beauty of its campus. All facilities are air-conditioned.

These six sites have been carefully selected to assure the largest possible number of participating chaplains. The travel distances will permit any chaplain to reach the retreat in his area within a few hours by car. Once the chaplain has signed in for the retreat, his own denomination will provide substantial help, which will hold his expenses to a minimum.

Chaplain-retreat leadership will be the very best obtainable. It is our desire and purpose to make this chaplain-retreat program an outstanding success. It will be remembered that Protestant chaplains of the Army, Navy, Air Force, and Veterans Administration whose denominations are members of the General Commission will attend for the purpose of obtaining spiritual power to continue in their dedicated ministry. We can assure you that this retreat program will provide a vigorous intellectual challenge, a stimulating experience for renewal of the inner life. It is possible for these retreats to become the greatest spiritual experience of your chaplain ministry.

Maj. Gen. Earl Bergquist (left), who recently retired as commanding general at Fort Dix, N.J., is one of the first to receive a Certificate of Appreciation from The General Commission on Chaplains and Armed Forces Personnel as "the lay person who has made an especially significant contribution to the Protestant chapel program." Chaplain (Lt. Col.) F. E. Morse presented the newly created national award.

STORIES FIT TO TELL

Selected by
CARL W. McGEEHON
Professional Division
Office Chief of Air Force Chaplains

Eleventh Commandment

The 11th commandment is: "Thou shalt not take thyself too seriously."

A man stormed into an editor's office and angrily demanded a retraction and apology for an uncomplimentary article about him which had appeared in the newspaper.

The editor sought to calm him. "Why, half the people who bought the paper did not read that article; half of those who did read it didn't understand it; half of those who understood it did not believe it; half of those who believed it didn't care; and half of those who did care don't matter anyway."

You wouldn't worry so much about what people thought of you if you knew how seldom they did.

Appointment

A big businessman died and went —well, not to heaven. He had hardly settled down for a nice long smoke when he received a hearty slap on the back, and into his ear boomed the voice of a persistent salesman who had pestered him on earth.

"Well, I'm here!" chortled the salesman. "I'm here for the appointment."

"What appointment?"

"Say, don't you remember?" the salesman went on. "Every time I entered your office on earth, you told me you would see me here!"

Straightened Out

Two men were traveling on a motorcycle on a winter day. One of them put his overcoat on backwards, to keep the wind from the opening. A few miles farther on, the motorcycle hit a tree, killing the driver and stunning the man with the reversed overcoat. When the coroner visited the scene, he found a rookie policeman standing nearby.

"What happened?" the doctor asked.

"Well," the officer replied, "one of them was dead when I got here, and by the time I got the head of the other one straightened around, he was dead too."

Ingenious

The admiral was examining the young officer. "Suppose there was a bad wind; what would you do?"

"I'd drop an anchor."

"But suppose it was ten times worse than you expected?"

"I—I'd drop another anchor."

"But suppose it was ten times worse than that. What would you do?"

The young man tried to think of something bright. At last he said: "I'd drop another anchor, sir."

"Man," roared the admiral, "where would you get all the anchors?"

"From the same place, sir, where you would get all the wind."

Expert

According to one definition, an expert is like the bottom part of a double boiler—always popping off without knowing what's cooking.

A Good Wife

After a joke fell flat, the speaker recovered by saying: "I always try out my jokes on my wife. You know, if your wife laughs at a joke, you can be sure that it's either a darned good joke or you've got a darned good wife. In my case, I think I've got a good wife."

Judgment

The late Simon Bolivar Buckner used to tell a story of an old resident in his Kentucky home who was celebrated for his wisdom.

"Uncle Zeke," a young man once asked, "how does it come you're so wise?"

"Because," said the old man, "I've got good judgment. Good judgment comes from experience, and experience—well, that comes from poor judgment!"

Definition

Nonchalant: the look on the face of a person at the upper end of a dog leash pretending not to know what's going on at the other end.

On Speeches and Bulls

An after-dinner speaker has been defined as the fellow who starts the bull rolling.

Speeches are like steers—a point here and a point there and a lot of bull in between.

Take Your Pick

The parson was ill. He consulted his friend the doctor, who went over him thoroughly and then spoke disrespectfully of the clergyman's lungs.

"You are not seriously ill," he said, "but you'll have to take care or you will be. You must go to the mountains for three weeks or so."

The parson protested that he had neither the time nor the money for the trip.

"It's either the mountains—or heaven," declared the medical man.

The parson thought awhile, then grunted: "Oh, very well then—the mountains."

Christmas a

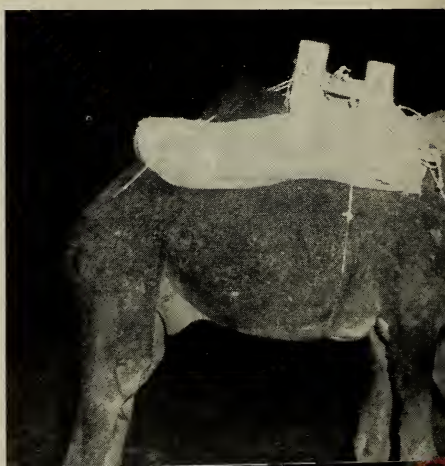
WHEELUS Air Force Base, in Libya, has an outstanding celebration of Christmas. On one of the largest bases outside the United States the familiar story is relived in a pageant which since 1956 has become a Wheelus tradition.

Other special events take place, to be sure. Last year the 17th Air Force Band "Commanders" gave a special Christmas dance band show open to all Wheelus personnel and their families. A "simulcast" by Wheelus Radio-TV presented a Christmas choral program by the Madrigal Society, a Wheelus-Tripoli organization. Special Services provided a Christmas film "spectacular" including messages from the President and others, and featuring more than 60 stars.

But the central event at Wheelus is the dramatization of the beautiful Nativity story.

Hitherto the pageant has been held in an area adjacent to the Cactus Golf Course. But the crowds have been so great (approximately 4,000 in 1958) that this year the location has been changed to Yankee Stadium, which has a lighting system comparable to that of any minor league baseball park. The program is scheduled for two evenings—December 19 and 20.

A unique feature of the Wheelus presentation is that all figures are alive, including the camels, the



Wheelus Air Force Base

sheep, and the donkey. The camels, by the way, are the one-humped (Arabian) breed, specifically known as dromedaries, as distinguished from the two-humped (Bactrian) camels found in Asia.

Although the Wing Chaplain is in charge of the program, the cooperation of many agencies is indispensable. To cite only a few, we might mention the Installation Engineers, whose people erect the stable and provide illumination; the 17th Air Force Band; the choirs, both Protestant and Catholic; the Air Police to regulate the flow of traffic and parking; and the host of volunteers who form the cast, make the costumes, serve as stagehands, etc.

This year the pageant is under the direction of Chaplain (Captain) Robert A. Sloan. Those taking part in the base-wide project are estimated as 15 participants in the pageant, 20 in the band, 40 in the choirs, eight on the staff, and 45 others—technical personnel, stage hands, electricians, carpenters, and traffic directors.

Very likely the program will close as it has in previous years—with Handel's "Hallelujah Chorus" sung by the Protestant Choir.

By SPENCER D. McQUEEN
Senior Protestant Chaplain
Wheelus Air Force Base

AA Is the Chaplain's Ally

THIS is the story of a small Alcoholics Anonymous group on an Air Force Base in Florida and what it was able to accomplish in the lives of men who were "on their way out" or in otherwise serious trouble in their military careers. In the short span of three years, 52 men in deep trouble over their drinking problems were restored to favor and acceptable duty. Some regained lost rank rapidly, and others by a slower route. Now most of them have not only new stripes as tangible evidence but self-respect and family love to prove the value of a step which they should have taken long ago. It is the contention of this chaplain, who watched them progress from their great decision, that they might have taken the step sooner had the help been more readily available.

It is also his opinion that the formation of an AA group on any installation will prove to be a valuable ally in the chaplain program. Chaplains are involved in many consultations with families over the heartaches and contingent problems which result when the husband stays away from home or takes the family income for drink. We have seen too many broken homes where the only diagnosis is alcoholism. We could get at the root of these problems if we could convince men that AA can give the inspiration and help they need to overcome the major problem.

Why have a group on the military installation itself when an existing organization can usually be found in the neighboring community and a member is as close as the telephone? Too often the serviceman hesitates to join civilian groups lest his presence and his problem be a reflection upon his branch of the military service. To be with his own kind in a common endeavor to overcome a problem seems to make it an easier decision to reach.

It all started at our small base from the interest and initiative of "the old Sarge," as M/Sgt Foster K., the organizer and leader of our group, was affectionately called. His own story goes back to September 1950, when, at the age of 39, he

stood before his commander in Panama a broken man—mentally, physically, and spiritually. He had been broken in rank all the way down to private. He was being handed dishonorable discharge papers as a chronic alcoholic, unfit for military service.

In his own words, Foster K. says, "I went back in memory at that very moment to my first tour of duty in Panama. When the Army transport docked at Pier 17 in Christobal in December 1929, I looked out at a new world and dreamed of my future in the service. I was going to make something of myself. I wanted to complete my education and try for West Point. I fell in love with the service that morning. Everything—the officers in their white uniforms and their ladies wearing floral-patterned dresses and large straw hats, the Army band playing, troops marching off the transport—made me make this resolution." Then he came to himself to hear his commander say, "Just because you have failed in the service and must leave it doesn't mean that you should give up. You can still make a man of yourself. But you must get help for your drinking problem." Foster K. doesn't know what prompted his reply. Perhaps it was the same locale 21 years later, and the realization that he had miserably failed his original resolution made there. But he said it: "Sir, I'll never take another drink as long as I live!" He believes it was not his doing. He was in no state to impress his colonel with good intentions. He had said a silent prayer and believed it answered there in that office. His last request was that a member of AA meet him at the gate. The colonel was impressed. He tore up the papers, restored Foster K. to duty, and arranged for his family to join him there.

Six years later, the old Sarge wrote a letter to the colonel to let him know that he had remained sober—a day at a time—and informed him that in October 1956 he had received his certificate for permanent master sergeant. I saw the colonel's answer to that letter: "I cannot overstate my pleasure upon learning of your success. . . . One of the most difficult problems a commander faces is that of making decisions which may have a permanent impact upon a man's career. . . . I am proud to have had a small part in helping you change your approach to life, and I wish you every continued success."

M/Sgt Foster K. and S/Sgt Sandy Z. and two members from a civilian group met in the chaplain's office in February 1956 to organize the base group. From that small beginning the organization grew. Visits were made to commanders and first sergeants to explain the program. A favorable reaction on the part of many who earnestly wanted to help their men with this problem added impetus. The growth was materially aided also by a discerning base commander who let

his policy be known through his staff that "no stigma whatsoever will be placed upon any airman or officer who seeks help through the group."

It wasn't long until the base began to take notice through the change taking place in the new members. Jim W., Ken S., Phil W., Gene R., Russell N., Aubry C., and many others had a testimony to give to others in their outfits as to what AA was doing for them. The first annual meeting brought an attendance of 150 from the base group and well-wishers, and from the neighboring civilian groups who wanted to lend their support to the program on base. After getting started in their own group, military members found it easier and helpful to attend meetings off base. By this time, many had spoken before civilian groups along the Florida coast and some had attended the state convention. In the struggle with the same problem, a genuine link had come between the military and these civilians from all walks of life.

I could not begin to tell the story of all who gained sobriety and regained self-respect and the esteem of the service. Perhaps the best way to show my conviction that AA is the best avenue to help a man whose basic problem is alcohol is to tell of two among those I have helped to find their solution in AA. (The most satisfying commendation I have ever received came from a leader of our group who spoke of me once as "the silent partner.") With the telling of these brief histories, I hope my conviction will be evident that this is not only tremendously worth the chaplain's time but worth the time and effort of the military service as well. It costs thousands of dollars to recruit and train a replacement for the alcoholic who gets kicked out. It costs a great deal to rehabilitate a prisoner who has broken the law or violated the military code of justice. There is a huge investment to restore to duty the injured and ill. It costs only a few cups of coffee and time spent at meetings to reclaim a man whose sickness is alcohol. True, not all can be reclaimed, and some who start out on the program fail. But to make the program available on the installation—even closer than an off-base telephone number—is to point the way to possible retention of good men whose only failing is the bottle.

Like the old Sarge himself, John A., or "Andy," was on his way out when he came to my office on 4 April 1957. Here is the picture: Take an airman with almost 18 years' service, 13 as master sergeant, married, with four children. Now reduce him to basic airman, add a couple of courts-martial, and tell him if he gets drunk again he will be discharged under other than honorable conditions. Give him an alcoholic wife, bad checks out against him, and heavy indebtedness. Put him on K.P. sick with a hang-over, broke, disgusted with

himself, and almost ready to give up. He comes rather reluctantly into the chaplain's office—almost as if this is the last straw. You can imagine that it would take a lot of convincing to get him to see that it is possible for him to do something about his plight. He still doesn't admit he is an alcoholic, but he finally agrees to give it a try. It takes almost as much convincing for his commander to give him the chance. Finally, it is agreed. Andy and his wife go to the AA meeting on base. They keep going. They go to meetings in two communities as many as four times in one week. He begins to straighten up. Much of the credit goes to his wife, Lucile, who believes in the program for herself and for him and encourages him to continue. Finally, after several weeks, he gets enough courage to speak at a meeting. For a rough-and-ready, hard-fighting, hard-drinking, six-foot Texan to get up and say, "My name is John A., and I am an alcoholic," and to admit that he is powerless over alcohol and would go to any lengths to overcome it, is almost a miracle. From then on Andy was a talked-about airman. From April to November his progress was marked from disgrace to airman-of-the-month and rewarded with stripes from basic airman to staff sergeant. I was present when the squadron promotion board skipped airman first class to make him a noncommissioned officer again.

The other member for whom it meant holding back other than honorable discharge papers introduced himself at meetings by saying, "My name is Eric K. I am an alcoholic and an Eskimo." Shy, confused, lost in a society he had only recently joined, Eric K. had found sociability in drinking. From high school in Alaska into the Air Force and what was "foreign service" for him down in Florida, Eric had drifted into more and more drinking. He was a risk down on the line, of possible danger not only to himself but to a crew taking off in an aircraft which might have a maintenance error under the wrench-wielding of one so undependable.

Eric K. justified the 90-day extension period granted him to prove himself by staying sober. Word of his AA activity was reported weekly to his commander. He was put back with his maintenance crew. He began to attend church regularly under the emphasis of AA upon spiritual help. The group helped him to overcome his shyness and the feeling of being an outsider in the realization that this had been a basic factor in his drinking. Eric K. is an accepted military serviceman today.

To recognize an alcoholic is not very difficult for most chaplains. The pattern has been pretty well established. Recommended for study is the little pamphlet by Morris T. Weeks, Jr., *Thirteen Steps to Alcoholism*. This study is the result of a questionnaire sent out to AA members, with replies scientifically

weighed and analyzed by Dr. E. M. Jellinek of the Yale Studies on Alcohol. The danger line begins when a man goes into a bar after work and finds himself staying until closing time. From there to morning drinks, solitary drinking, getting attitudes of resentment and remorse, and on to the point where he finds himself, as Morris Weeks puts it, "sick beyond imagining—having thrown away love, respect, friendship, and everything worthwhile." If the chaplain can help a man to face the facts and admit that outside help is necessary, he will lead the man to the only hope there is.

The little group in this account was disbanded when the base closed. But it is now world-wide in its outreach. Sandy Z. went to a Midwestern base to continue his activities. Ken S. and his wife started a group in France, where the last report tells of nine airmen joining AA through their efforts. Andy has helped six men to find sobriety in the Philippines. The old Sarge retired from military service with honors and continues his work through community groups. The story of these and others may never end. But they are remaining sober —24 hours at a time. We ought to think soberly about making this help available to others.

International Christian University

Last month Japanese Christians celebrated the 100th anniversary of Protestant Christianity in Japan. Participating in this great centennial was one of the youngest Christian enterprises in Japan, the International Christian University, which has been called "the crowning achievement" of the Protestant movement in Japan.

Members of the U.S. armed forces have contributed $15,732.55 to this unique graduate-level institution since its establishment on 15 June 1949 to furnish a Christian background for training future leaders of the Far East.

Next 19 June, American churches will commemorate the 11th annual observance of ICU Sunday to mark the founding of the university in Mitaka-shi, Tokyo.

Each year an increasing number of military chapels contribute their Christmas offerings to the International Christian University. You may wish to consider this plan or some other means of including this worthy Christian institution in your list of benevolent projects. Please note the new address of the university's foundation in New York:

JAPAN INTERNATIONAL CHRISTIAN UNIVERSITY FOUNDATION
475 Riverside Drive
New York 27, New York

LINK PREVIEW

NOTE TO CHAPLAINS: *In the next few weeks you will be receiving copies of the January and February, 1960, Issues of* THE LINK. *Here are some previews of important articles appearing in those issues.*

WHO IS A PROTESTANT?
by Stanley I. Stuber

Appearing in the January issue is the first of a new series on "Who We Are" as Protestants. The first article is definitive. Who is a Protestant? Is he merely one who protests something, or is he one who affirms something? And if he is one who affirms something, what does he affirm? Can we of all faiths sit down and talk together honestly and frankly about what we believe? What is the real test of Protestantism?

HOW DID PROTESTANTISM BEGIN?
by Stanley I. Stuber

This is the second in the series "Who We Are" and appears in the February issue. Dr. Stuber takes up some of these questions: Is the word "denominations" a bad word? What were the roots of the Reformation, and was the Reformation justified? How did we get our denominations? Are denominations man-made?

OUR THIRD MAJOR HEALTH PROBLEM
by Warren S. Kissinger

Sixty-five million Americans use intoxicating liquor; we have three million alcoholics. Has the church been trying to scare people into abstinence? Have we been honest in our use of the Scriptures as we have blasted alcohol? In view of what science has found, what favorite clichés will the church have to modify in its fight against intemperance? What is a sane approach to the alcohol problem? This article appears in January.

TEN REASONS WHY I BELONG TO THE CHURCH
by Carlton C. Buck

The pastor of the First Christian Church, Fullerton, California, gives ten specific reasons why his church membership has great meaning. "The church gives me something to live for and by. It anchors my hope in Christ. There is no substitute." In the February issue.

AMERICANS IN 1960
by Thomas R. Carskadon and George Soule

Now that Russia has challenged us and claims that it will overtake us in the years ahead, it is well to pause and take inventory. What are Americans like this January 1960? What opportunities await them?

REVIEWS

You Can Preach! by G. Ray Jordan. Revell 1951, 1958. 256 pp. $1.75.

Power in Preaching by W. E. Sangster. Abingdon 1958. 110 pp. $2.25.

Preaching: The Art of Communication by Leslie J. Tizard. Oxford 1959. 106 pp. $2.25.

Several times lately I have heard preachers begin their sermons with a disclaimer of any knowledge of homiletics. It has become something of a pose to open up with some such statement as "I know nothing about the techniques of public speech," or "I will probably violate all the rules of homiletics this morning," before spending a precious half-hour proving it.

I do not know what this pose is supposed to do for a congregation. It may be calculated to convince them from the start that *what* the preacher has to say is of such profound importance that *how* he says it does not matter. Or it may be a bid for sympathy on the part of a man who is doing his sincere best but needs tolerance. Whatever the motive, it is a thoroughly worn-out way to begin a sermon, and a thoroughly bad one. It says in effect to the congregation, "I have the effrontery to take a half hour of your time this morning without having troubled myself to make the sermon plain, pleasing, or convincing."

Good preachers work at preaching as musicians work at their routine practice. Abstruse theology and profound biblical knowledge are nothing except they be communicated in the life of the church, in a manner to be understood, accepted, and acted upon. To achieve this, preaching must be regarded as the highest of the arts, and, as all art, requiring mastery of technique as well as grasp of subject matter.

No conscientious preacher completes his homiletics at seminary. If doctors, lawyers, musicians, and architects must constantly read to review their basics and keep up with new developments in their fields, it may be expected that a preacher will read several books a year specifically on preaching. Many are available. Here are three small, recent volumes, each making a special contribution to the increased effectiveness of the preacher's work.

You Can Preach! (subtitle, *Building and Delivering the Sermon*) is a distillation of the fruitful work of the author, G. Ray Jordan, as professor of homiletics at Candler School of Theology at Emory University. Dr. Jordan is also a preacher of unusual power and attractiveness. His many books of sermons have achieved a wide public. In the present volume he insists on painstaking workmanship in sermon crafting, giving attention to the details of composition and delivery of sermons from introduction to conclusion. But throughout he shows the need for the divine fire which belongs to preaching as an art.

With less attention to techniques, W. E. Sangster's little book, *Power in Preaching*, finds the sources of

persuasiveness in what preaching is in its nature, as the appointed means of communicating the gospel; in the story of its actual achievements in the past; and in the preacher's cultivated belief in and devotion to his calling. These chapters, given as Fondren Lectures at Southern Methodist University, make a worthy addition to the author's previous contributions to homiletic literature, his *The Craft of Sermon Construction* and *The Craft of Sermon Illustration.*

A considerable part of Leslie J. Tizard's book, *Preaching: the Art of Communication,* deals with the preacher himself. The author's untimely death prevented these chapters from being heard on one of the outstanding American university lectureships. He shows insight into the essential nature of true preaching as pronouncement of the good news of God's grace to sinful men. In two chapters he deals in a helpful and inspiring manner with the preacher's own personality as fit carrier of the message, and in a final chapter he treats of the art of communication to the end that the gospel may be not only understood by modern men but accepted and acted upon by them in this moment of history.

—George Miles Gibson, *Professor of Preaching, McCormick Theological Seminary, Chicago, Ill.*

This Is My God by Herman Wouk. Doubleday 1959. 356 pp. $2.95.

Protestants would turn cartwheels if one of their wittiest laymen were to do what Herman Wouk has done for Judaism. The urbane author of *The Caine Mutiny* and *Marjorie Morningstar* has written an apology for his religion, with passion and polish and the utmost persuasiveness. Addressed to the lapsed Jew, his words should also twang a nerve in dulled or thoughtless Protestants.

The style is so palatable and the content so compelling that a discussion of the book has to bulge with quotations from it. The quality of his testimony is illustrated, for instance, by this account of why the author returned to his faith:

"It was my lot to reach quite young what many people consider the dream life of America: success of my own efforts, a stream of dollars to spend, a penthouse in New York, forays to Hollywood, the companionship of pretty women, all before I was twenty-four. . . . But even as I lived this conventional smart existence of inner show business, and dreamed the conventional dreams, it all seemed thin. I was not sated or revolted. But I found myself unable to believe, deep down, that . . . random pleasure would add up to a life. It left out my identity. . . . It left out my grandfather, the most impressive man I knew. It left out most of the sensible books I had read. I began [to gamble] my whole existence on one hunch: that being a Jew was not a trivial and inconvenient accident, but the best thing in my life."

To show how God has given the Jews the task of bearing witness to his moral law, Mr. Wouk begins with a crisp explanation of the Jewish discipline. His description amplifies this statement: "The clear intent of our law is to enable a man to live in the world and yet hold his faith close to his daily thoughts. The lama and the monk withdraw from society to keep a religious vision bright. Our faith teaches us to stay in the world, but to stamp our hours with seals of commitment."

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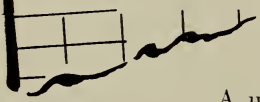

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Tackling first the laws about the Sabbath, Mr. Wouk speculates about its symbolic meaning, in a section which ought to be lifted out for wide reprinting among Protestant families. More than merely explaining the customs, he ponders the significance of alternating activity and repose. His description of the Jewish Sabbath makes one uneasy about the dilute Protestant Sundays. Against our hung-over mornings among the strewn foliage of the newspaper, and the bumper-to-bumper afternoons in hectic hunt for pleasure, he offers this picture:

"Leaving the gloomy theater, the littered coffee cups, the jumbled scarred-up scripts, the haggard actors, the shouting stagehands, the bedeviled director, the knuckle-gnawing producer, the clattering typewriter and the dense tobacco smoke and backstage dust, I have come home. . . . . My wife and boys . . . are waiting for me, gay, dressed in holiday clothes. . . . We have sat down to a splendid dinner, at a table graced with flowers and the old Sabbath symbols: the burning candles, the twisted loaves, the stuffed fish, and my grandfather's silver goblet brimming with wine. I have blessed my boys with the ancient blessing; we have sung the pleasantly syncopated Sabbath table hymns. . . . For me it is a retreat into restorative magic. . . ."

In the section about the Jewish holidays, the portions about Yom Kippur contain fascinating insights into psychic health. Such frank coming to terms with grief contrasts strangely with the sunny Protestant who dislikes ever to be reminded of the fact

of tragedy. In a later section on funeral customs, the description of the Kaddish links with this. In the synagogue service, those who have been recently bereaved sing together a refrain. Its essential line is "Though he slay me, yet will I trust him." The impact of leading public worship in this way, with others who have just been through the same ordeal, must be both stirring and therapeutic.

After managing to make even the food laws interesting, Mr. Wouk moves on to the synagogue and its customs, such as Bar Mitzvahs. This comment comes at the close of a defense of the daily ritual prayer. "The rewards of a lifetime of faithful praying come at unpredictable times, scattered through the years, when all at once the liturgy glows as with fire. Such an hour may come after a death, or after a birth; it may strike after a miraculous deliverance, or on the brink of evident doom; it may flood the soul at no marked time, for no marked reason. It comes, and he knows why he has prayed all his life."

A chapter on marriage is healthy and humorous. It pivots on the delighted acceptance of sex as "one of the main thing God wants men to do. If it also turns out to be the keenest pleasure in life, that is no surprise to a people eternally sure that God is good. What sex guilt there is, in the Jewish view, is only the guilt of lawbreaking." One could wish for an extension of this section, perhaps in a later book from him, about the peculiar strengths of Jewish marriage.

Moving at a brisk clip, in spite of the heavy load of fact it carries, is a portion on the Torah and the Talmud, with sketches of such figures in Jewish history as Maimonides.

The book goes downhill slightly in the final chapters. One has the impression that Mr. Wouk treads gingerly among the explosive emotions that seem to be involved with the subject of Israel. His explanation of Zionism and the divisions within contemporary Judaism seems to be reined in by discretion.

However, the cumulative impression of the book is of a serious and beautiful act of devotion. The Christian counselor who is confronted by the skeptic, the hedonist, or the worshiper of science might find this book an effective tool, as well as a strengthening personal resource.

—Elisabeth D. Dodds, *Waterbury, Conn.*

Sermons Preached in a University Church by George A. Buttrick. Abingdon 1959. 222 pp. $3.75.

While Dr. George A. Buttrick is known throughout our country as one of the most influential religious writers (through such books as *Prayer; Christ and Man's Dilemma; Faith and Education; So We Believe, So We Pray*), and even though he is recognized as one of the skillful sermonizers, this is the first collection of his sermons to be published.

This book is a collection of 26 sermons preached in the Harvard University Memorial Church, where Dr. Buttrick is chaplain in addition to being professor of Christian morals at Harvard University. While these sermons are addressed to university students, they offer much to people everywhere.

The theme of the entire volume is set in the first sermon, entitled "Lonely Voyage," which is a masterpiece of sermon artistry. In this sermon we see

the dilemma of man in the present age—man feeling that he is alone on the voyage of life, seeking an answer to fears and doubts spawned by science and philosophy.

Six special sermons following the Christian calendar are included in the collection.

—T. C. Smith, *Pastor, First Baptist Church, Mooresville, N.C.*

The Prophetic Voice in Modern Fiction by William R. Mueller. Association 1959. 183 pp. $3.50.

"The starting place in man's search for God or for himself is to be found in the written word," Dr. William R. Mueller contends. "Our religious schooling is primarily literary, and we build upon the memories of those who have preceded us, memories of how God revealed himself and the human condition to man in history and through history."

Dr. Mueller wrote this provocative book while, as a Guggenheim Fellow, he was on leave from his post as associate professor of English at the Woman's College of the University of North Carolina.

"We still have with us historians of the human spirit . . . who, following earlier prophetic voices, analyze and chronicle the sickness of their own civilization and, at times, chart the narrow redemptive road," Dr. Mueller explains.

The author feels that novels both help man understand himself and clarify the need for the divine-human encounter.

Dr. Mueller also strongly believes that (1) "relatively few contemporary writings of an explicitly religious nature would qualify as either great literature or profound religious thought," and (2) "much of the best 20th-century literature has as its most central concern the divine-human encounter—or the absence of it—even though the encounter is not expressed in explicit terms of man's meeting God."

Dr. Mueller discusses basic concepts as presented in six novels and in Scripture. The themes are vocation, the fall, judgment, the remnant, suffering, and love.

The contemporary works analyzed and the literary craftsmen who created them are *A Portrait of the Artist as a Young Man*, by James Joyce; *The Fall*, by Albert Camus; *The Trial*, by Franz Kafka; *A Handful of Blackberries*, by Ignazio Silone; *The Sound and the Fury*, by William Faulkner, and *The Heart of the Matter*, by Graham Greene.

—James W. Carty, Jr., *professor of journalism, Bethany College, Bethany, W.Va.*

Encyclopedia for Church Group Leaders, ed. Lee J. Gable. Association 1959. 633 pp. $7.95.

Encyclopedias usually are intended to rest on a shelf except during the rare moments when a specific fact must be found in a hurry. In that sense this book is misnamed. Rather, it is a well-chosen anthology of interesting and informative articles in the field of religious education that can help the chaplain and/or his helpers in this ever-challenging and changing facet of our military ministry.

The editor, professor of Christian education at Lancaster Seminary, has collected writings that are helpful in almost every phase of his field and has divided them into four major sections: "Basic Truths for Church

Group Leaders"; "Some Basic Questions About Christian Nurture"; "Ways of Working with Church Groups"; and "Administering the Educational Program." Practically every age group and phase of the subject is covered in the book's more than 600 pages plus twelve pages of topical index.

This collection of articles would make an excellent addition to every chapel library for use by the chaplain and those helping him in every phase of our teaching ministry.

—Herman J. Kregel, *Chaplain (Lt. Col.), U.S. Army*

The Dynamics of Christian Education by Iris V. Culley. Westminster, 1958. 205 pp. $3.75.

Invitation to Theology by Allen O. Miller. The Christian Education Press, Philadelphia, Pa., 1958. 278 pp. $4.00.

Here are two books in the expanding body of literature growing out of and expressing the renaissance, or perhaps one should say the reformation, of Christian education. Both these books deal with the relation of theology and Christian education, and both insist upon the point of view that the major task of the church is the proclamation of the gospel—a task to be carried out in the educational program no less vigorously than in any other aspect of its work.

After pointing out this one similarity in these two books, it is important to note the distinctiveness of each book. For the approach of each writer is his own, and each makes a contribution of real value.

Dr. Cully attempts to deal with most of the problems of Christian education, drawing on a broad background of knowledge of the field of general education and of Protestant Christian theology. Her theme is that the proclamation of the good news of God is the dynamic of Christian education and that this proclamation serves not only as the content of Christian education but also as the norm for developing methods by which the Christian faith can be communicated. She believes that developments in biblical theology, in psychology, in communication, make it necessary—and possible—to develop a different approach to the church's educational task. She points out the direction already being taken by the Protestant churches that have begun curriculum revisions as part of this new approach, and points to numerous unsolved problems on which these new developments have still to throw their light. In so doing she holds out to the church the hope of an educational program that is both more deeply rooted in the basic message of the church and more relevant to 20th-century life.

Features of great importance in this book are the carefully prepared notes, the index, and the extensive bibliography. The professional Christian educator will be gratified with the scholarly way in which the writer has treated her subject, and the student will find very helpful the suggestions for further reading.

The second book, *Invitation to Theology*, approaches the same task in a somewhat different way. It seeks to help parents and teachers to understand the church's teaching about God and man and invites them to become theologians for the children they teach, interpreting for them the faith of the church. Christian education, says Allen Miller, "*involves the*

communication of the Christian gospel to and through two generations at one and the same time."

Part One sets forth the story of the Bible as the story of God's covenant with man, a unique relationship of love and righteousness which God establishes and maintains with his people.

Part Two deals systematically with covenant theology, presenting in orderly fashion the divine-human drama in which each one of us may come to an understanding of his own life.

Part Three deals with the means by which the church may communicate God's love and righteousness—namely, her teaching, preaching, liturgy, and sacraments.

The feature of particular significance in this book is the author's view that the work of Christian education is carried out, not as a separate discipline, but through the whole life and work of the church. "The work of Christian education does not really happen," he writes, "until the younger generation, that is, families and congregations, as the children of God, find themselves participating with the older generation in a gracious encounter with the living God."

These two books are genuine contributions to the growing body of literature that defines the task of Christian education in the light of recent developments in theology and psychology. As such they are commended to the churchman who is concerned that Christian education reflect adequately the depth and meaning of the gospel and the seriousness of the church's responsibility for making it known in each generation.

—Rachel Henderlite, *Director of Educational Research, Board of Christian Education, Presbyterian Church, U.S.*

A Short History of Christianity by Martin E. Marty. Meridian Books 1959. 384 pp. $1.45.

It is almost an impossible task to write a history of the Christian church that can be published in a paperback edition, yet this is what the associate editor of the *Christian Century* has done. In accomplishing this difficult undertaking he has followed the principle of selectivity, adhering largely to "that which has been believed everywhere, always, and by all" Christians. According to its ancient creed, the church is one, holy, catholic, and apostolic. Therefore the history of the Christian church can be interpreted in its role of achieving unity, holiness, universality, and authentic witness. The author says, "The disparity between this ideal and the historical reality makes up the plot of" the story of Christianity.

In the Preface of the book the author maintains that he did not write with a particular group of readers in mind. I believe that all who read this fascinating presentation of the history of the church will be richly rewarded.

—T. C. Smith, *Pastor, First Baptist Church, Mooresville, N.C.*

POETRY

In Time like Air by May Sarton. Rinehart 1958.

I Marry You by John Ciardi. Rutgers 1958.

Address to the Living by John Holmes. Twayne 1958.

Great Praises by Richard Eberhart. Oxford 1957.

A generation ago, preachers sprinkled their sermons with poetry. Like "Accent," that familiar kitchen

chemical which cooks add to dishes to emphasize their flavor, poetry, if it is cagily used, can be enhancing to any speech. It gave a majesty, a sonority, to sermons our grandfathers heard. We might ponder its use again.

It takes pluck for a person to persist in writing poetry today. His audience is gone, or puzzled, or repelled. Four who continue to write deserve respectful attention from sermon writers still. These poets probe the same questions the preacher does. They often say what we would want to say, with more drama and clarity than we can command.

May Sarton, cherished as a novelist among a widening circle of devotees, is also becoming a poet to watch. In contrast to all the writers who endlessly contemplate their own childhood traumas, she tackles the great, universal themes. *In Time like Air*, her latest collection of poems, is clustered about the theme of love tested against bereavement and grief. The daughter of a professor who was one of Harvard's legendary great, she is herself an electric teacher, and her musings about the mystery of how to communicate an idea to another person could be helpful to the preacher. She can be very funny, too. People who expect poetry to be distastefully obscure would be rebuked by her.

John Ciardi enunciates a theme that chaplains often confront. He is preoccupied by the contrast between the tranquil fulfillments of domestic love, and, over against them, the possibility of disaster hovering outside. He calls *I Marry You* "the diary of a happy marriage." It is tinted throughout by his war experience. (One poem, for instance, is titled "A Dawn Twelve Years After a War, I Sit, the Children Sleep." Another is "Ten Years Ago I Played at Being Brave.")

"Without the sureness of death to quicken him, what man need hurry to care?" he asks. His own point of view is skeptical, humanist, furious at the fact of death. But he speaks for many to whom the preacher must be pastor. This is robust poetry, but its lustiness is, paradoxically, chaste. In a time of the casual devaluation of sex, he celebrates a total loyalty to one marriage, the glory and variety within one relationship.

John Holmes is another poet who offers many nutrients for sermons. One subject he touchingly illumines is a man's surprised tenderness in his role as a parent. Like May Sarton, he crackles with quotable lines. Eminently suited to reading aloud, his work is profound but never ponderous. It is the record of a man's search for personal integrity and usefulness as he takes his full part in this disorderly world.

Richard Eberhart must be mentioned. Though his poetry is thorny to first touch, for those who persist to crack it open, the food inside is noble. He is probably too obscure for quotation in speeches. But he deals seriously with the most serious themes. For the minister's own private reflective times, he could be a nourishment.

—Elisabeth D. Dodds, *Waterbury, Conn.*

NOTES

by Elizabeth P. Lam

The Voyage of the Golden Rule by Albert Bigelow. Doubleday 1959. 286 pp. $3.95.

Seldom in our day do we see men with the courage, the conviction, and

the means to confront governments publicly with the voice of conscience. *The Voyage of the Golden Rule* describes such a confrontation. It is the account of Albert Bigelow, the skipper, and his crew of three, who set sail in spite of government opposition for the nuclear bomb-testing area in the South Pacific. The voyage was intended to be a symbol of the protest of mankind against the immoral acts of governments in testing nuclear weapons and in preparing for nuclear warfare. The *Golden Rule* never reached Eniwetok; instead, the skipper and crew were arrested, and eventually served a term in the Honolulu jail. Shining through the record of the court trial and the jail experience is the remarkable spirit of men devoted to an ideal of goodness, moral freedom, and human dignity. That another ketch, the *Phoenix*, owned and manned by a scientist and his family, undertook the voyage and actually got to the testing ground before being forced back constitutes another fascinating segment of this personal and inspiring testimony to the Quaker principle of nonviolence.

Letters to My God by DAGOBERT D. RUNES. Philosophical 1958. 58 pp. $2.00.

A slender volume of beautifully written meditations on the seeking and finding of God by a philosopher who draws imaginatively on his Jewish heritage.

John Calvin: The Man and His Ethics by GEORGIA HARKNESS. Abingdon 1958. 266 pp. $1.50.

The Abingdon Press adds another classic to its excellent Apex series of paper-bound reprints. Georgia Harkness dug widely into little-known sermons, letters, and commentaries of Calvin to prepare this clear and excellent presentation of the reformer and his ethical views and moral philosophy. She first presents these in the context of 16th-century Geneva and then discusses their influence on Puritanism. A very readable, admirably presented study.

The Mind and Faith of A. Powell Davies, ed. Wm. O. Douglas. Doubleday 1959. 334 pp. $4.50.

The many people who respected and admired the late A. Powell Davies, pastor of All Souls' Church (Unitarian) in Washington, D.C., will be pleased to know that a collection of his religious and secular writings is now available. Dr. Davies was fearlessly outspoken on issues when others were silent and a "doer of the word" as well. Justice William O. Douglas has written the Foreword. The writings are taken on the whole from his sermons. Some are intimate and personal; others are on questions of public concern and conscience; and still others were chosen for their wit and literary quality.

The Modern Reader's Guide to Mark (125 pp.); ***The Modern Reader's Guide to Matthew and Luke*** (125 pp.); ***The Modern Reader's Guide to John*** (124 pp.). By WILLIAM HAMILTON. Association 1959. 50¢ each.

These excellent little handbooks commend themselves by price and size to individuals in Bible study classes. They are intended as background reading to the study of the Gospels.

They introduce the reader, in non-technical language, to some of the major results of biblical scholarship and to the characteristics which distinguish one Gospel from another.

The World's Living Religions by Robert E. Hume; rev. ed. Scribner 1959. 335 pp. $3.50.

Major Religions of the World by Marcus Bach. Abingdon 1959. 128 pp. $1.00.

Both books were written for the layman wishing a brief but schematic account of the basic ideas and differences in the major living religions. They are primarily useful for quick reference; the contents of each are too scanty for students seriously interested in this field of study. Hume's book was originally published in 1931, but has been brought up to date by Professor Charles S. Braden.

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Books Received

CHRISTMAS

Candle, Star and Christmas Tree by Charles L. Allen and Charles L. Wallis. Revell 1959. 64 pp. $1.00.

PRAYER AND MEDITATION

Let Us Pray. Oxford 1959. 95 pp. $2.00. An excellent "book of prayers for use in families, schools, and fellowships," prepared by a committee of the Church of Scotland.

Pastoral Prayers Through the Year, comp. and ed. by Robert L. Eddy. Scribner 1959. 191 pp. $3.50.

The Bible Speaks to Daily Needs by Georgia Harkness. Abingdon 1959. 94 pp. $1.50. Eighty-six meditations.

"HOW TO"

How to Reach Group Decisions by Lambert J. Case. ***How to Conduct Religious Radio Programs*** by James E. Kimsey. ***How to Build a Church Choir*** by Charles H. Heaton. Bethany 1958. Paperback. $1.00 each.

REFERENCE

Story of the Bible World in Map, Word and Picture by Nelson Beecher Keyes. Hammond 1959. 192 pp. (large). $5.95.

A superb resource, both scholarly and dramatic.

Classics of Protestantism, ed. Vergilius Ferm. Philosophical 1959. 587 pp. $10.00.

Excerpts from 16 authors, from the *Theologia Germanica* to Karl Barth.

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Addresses of publishers whose books are reviewed above

Abingdon Press, 201 Eighth Ave., South, Nashville, Tenn.

Association Press, 291 Broadway, New York, 7, N.Y.

The Bethany Press, Box 179, St. Louis 3, Mo.

Christian Education Press, Witherspoon Bldg., Philadelphia 7, Pa.

Doubleday & Co., 575 Madison Ave., New York 22, N.Y.

C. S. Hammond & Co., Maplewood, N.J.

Harcourt, Brace & Co., 750 Third Ave., New York 17, N.Y.

Meridian Books, 17 Union Square, New York 3, N.Y.

Oxford University Press, 417 Fifth Ave., New York 16, N.Y.

Philosophical Library, 15 E. 40th St., New York 16, N.Y.

Fleming H. Revell Co., 316 Third Ave., Westwood, N.J.

Rinehart & Co., 232 Madison Ave., New York 16, N.Y.

Rutgers University Press, New Brunswick, N.J.

Charles Scribner's Sons, 597 Fifth Ave., New York 17, N.Y.

The Westminster Press, Witherspoon Bldg., Philadelphia 7, Pa.

NEWS ROUNDUP

CHAPLAINS

John D. **Zimmerman,** formerly command chaplain of the Potomac River Command, Washington, D.C., has been reassigned to the U.S. Naval Hospital, Great Lakes. He is replaced by Luther F. **Gerhart,** who comes to Washington from San Francisco, Calif., where he was district chaplain at the Twelfth Naval District. Gerhart, in turn, is replaced in San Francisco by Warren F. **Cuthriell.**

Elmer I. **Carriker** is the new staff chaplain of the Alaskan Air Command. He went to Alaska from Headquarters Air Materiel Command, Wright-Patterson AFB, Ohio.

Ralph R. **Radtke** has left Headquarters Continental Air Command, Mitchel AFB, N.Y., and is now staff chaplain of the Eastern Transport Air Force at McGuire AFB, N.J.

William P. **Golder,** who has served for three and a half years as executive secretary of the Military Chaplains Association while assigned to the Military District of Washington, has become staff chaplain of the Third Infantry Division, Wurzburg, Germany.

Stanley O. **Miller,** who entered the Army in Dec. 1953 as an enlisted man and was awarded various medals for his service in Korea during the Korean conflict, has become a Baptist minister and re-entered the Army as a chaplain. He is assigned as battalion chaplain to the 394th Transportation Battalion (Terminal), Camp Leroy Johnson, New Orleans, La.

Roderic Lee **Smith,** formerly academy chaplain at the U.S. Coast Guard Academy, New London, Conn., is now in Washington, D.C., where he has relieved John **Wiese** at the staff of Commander MSTS.

Edmund G. **Bettinger,** going from Bamberg, Germany, recently succeeded Charles B. **Knight** as Catholic chaplain in the U.S. Army's Berlin Command. Knight has been reassigned to Fort Knox, Ky.

William Mill **Hunter** recently became chaplain of the *USS Shenandoah* (AD-26), flagship of Commander Destroyer Flotilla Four. He succeeded Robert W. **Odell,** who has become chaplain of the U.S. Naval Hospital, Portsmouth, Va.

Commendation medals were recently received by the following Air Force chaplains: Thomas P. **Cunningham,** Martin C. **Poch,** Delvin E. **Ressel,** Martin L. **Shaner,** Harold D. **Shoemaker,** and Orvil T. **Unger.**

Honorary doctor of divinity degrees have been awarded by the Johnson C. Smith University School of Theology Charlotte, N.C., to Air Force Chaplains James C. **Griffin** and Booker T. **Davis.**

John K. **Connelly,** former Fifth U.S. Army Chaplain (now replaced by

Postgraduate study seems to agree with these Army and Navy chaplains, who are under instruction this year at the Menninger Foundation, Topeka, Kan.

Top row (left to right): Chaplain (Capt.) James R. Hayes, USA (Luth.); Rev. Eugene Kidder (Disc.); Chaplain (Maj.) Frank C. Riley, USA (So. Bap.).

Bottom row (left to right): Cdr. Orlando Ingvoldstad, Jr., CHC, USN (Luth.); Lt. Cdr. John E. Zoller, CHC, USN (Meth.); and Lt. Harry D. Johns, CHC, USN (Amer. Bap.).

James T. **Wilson),** was awarded the first Oak Leaf Cluster to the Army Commendation Ribbon before leaving for Germany, where he is the Southern Area Command Chaplain stationed in Munich.

The Army Commendation Ribbon was recently awarded to James H. **Cranford** for his service with the Chaplain Section, Headquarters Fifth U.S. Army. Chaplain Cranford has gone to a new assignment in Germany.

Recent retirements:

Joshua A. **Goldberg,** after a long and successful tour of duty as district chaplain of the Third Naval District, has retired. He is replaced by Presbyterian Chaplain Harry C. **Wood,** formerly force chaplain of Amphibious Force Pacific Fleet, San Diego, Calif.

Lutheran Chaplain Martin C. **Poch,** who was recently reassigned from Alaska to Headquarters Eastern Air Defense Command, has requested early retirement and accepted a pas-

torate at a newly formed Lutheran church in Washington, D.C.

Methodist Chaplain Vernon M. **Goodhand,** staff chaplain of the Air Force ROTC. Air University, Montgomery, Ala., has retired from the Air Force. He expects to make his permanent home in Washington, D.C., where he has purchased a home.

Episcopal Chaplain John C. W. **Linsley** has retired from the Air Force and expects to reside in New Jersey. He recently served as staff chaplain, Headquarters Continental Air Command, Mitchell AFB, N.Y. His replacement there is Lutheran Chaplain Eugene J. **Graebner.**

PERSONALITIES

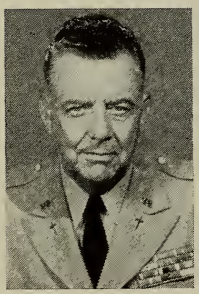
The new president of the International (U.S. and Canada) Convention of Christian Churches (Disciples of Christ), is Loren E. **Lair,** executive secretary of the Iowa Society of Christian Churches.

Ralph W. **Lloyd** has succeeded John **Mackay** as president of the World Presbyterian Alliance. James I. **McCord,** the new president of Princeton Theological Seminary, has succeeded Lloyd, in turn, as North American Area Secretary of the Alliance.

In preparation for the next assembly of the World Council of Churches, Paul **Minear,** professor of New Testament at Yale Divinity School, has been named chairman of a commission to prepare a document on the assembly's main theme, "Jesus Christ: The Light of the World."

Archbishop **Iakovos** of the Greek Orthodox Archdiocese of North and South America has been elected a president of the World Council of Churches. He fills the vacancy created by the death of Archbishop Michael last year. Formerly known as Metropolitan James of Melita, the new president has long had experience in liaison work between the WCC and the Orthodox world.

The Council's other five presidents are Dr. John **Baillie,** of the Church of Scotland; Bishop Sante Uberto **Barbieri,** bishop of the Central Conference of the Methodist Church in Argentina, Uruguay, and Bolivia; Bishop Otto **Dibelius,** bishop of Berlin and Brandenburg, Evangelical Church in Germany; Metropolitan Mar Thoma **Juhanon,** Mar Thoma



Chaplain (Col.) James T. Wilson recently assumed the duties of the Fifth U.S. Army Chaplain. Before going to Chicago, Chaplain Wilson was Commandant of the U.S. Army Chaplain School at Fort Slocum, N.Y.

In World War II, as chaplain of the 90th Infantry Division, he landed with it on Utah Beach, and remained with the division through VE Day. In 1952 he became UN and Far East Command Chaplain, serving under both Ridgway and Clark. Chaplain Wilson's awards include Legion of Merit, Bronze Star Medal, Army Commendation Ribbon, and French Croix de Guerre with Palm.

Official U.S. Army Photo

Official U.S. Army Photo

The U.S. Army Chaplain Corps displayed Roman Catholic, Protestant, and Jewish field altars at the Pikes Peak Army Exhibit in Colorado Springs, Colo., Aug. 29 through Sept. 4. The altars were enclosed in a display designed by the Chaplains Section at Headquarters U.S. Army Air Defense Command, Colorado Springs. Tape-recorded music played in the background. Chaplain flags stood at each side Project officer for the display was Chaplain (Col.) Carl F. Gunther.

Syrian Church, Tiruvella, India; and the Rt. Rev. Henry Knox **Sherrill,** recently retired presiding bishop of the Protestant Episcopal Church in the U.S.A.

Elected to deal with "the growing edge of Christianity on the campus," William B. **Rogers** is the new director of the University Christian Mission of the National Council of Churches. He has recently served as chaplain at Hampden-Sydney College, Va., then as teacher of religion at North Texas State College and Texas Women's University. For service as a combat fighter pilot in World War II, Dr. Rogers received the Distinguished Flying Cross and the Air Medal with four clusters.

Brooks **Hays,** immediate past president of the Southern Baptist Convention, has been elected the Convention's first permanent observer to the United Nations. His designation was an action of the denomination's Christian Life Commission. A director of the Tennessee Valley Authority and former Congressman from Arkansas, Mr. Hays was a member of the U.S. delegation to the UN in 1955.

One of America's leading Baptist ministers has resigned his pulpit to become director of the Church World

Service program in Hong Kong. Elbert E. **Gates,** senior minister of First Baptist Church, Westfield, N.J., left in November for the Crown Colony.

C. William **O'Neill,** a Baptist layman and immediate past Governor of Ohio, has been appointed professor of public affairs at Bethany College, Bethany, W. Va.

Recent deaths:

Walter **Lowrie,** author of 15 books about the Danish philosopher Sören Kierkegaard, died Aug. 13 at the age of 91.

Charles T. **Leber,** great missionary leader who was general secretary of the Commission on Ecumenical Mission and Relations of The United Presbyterian Church, U.S.A., died suddenly of a heart attack in Sao Paulo, Brazil, July 30, at the age of 60.

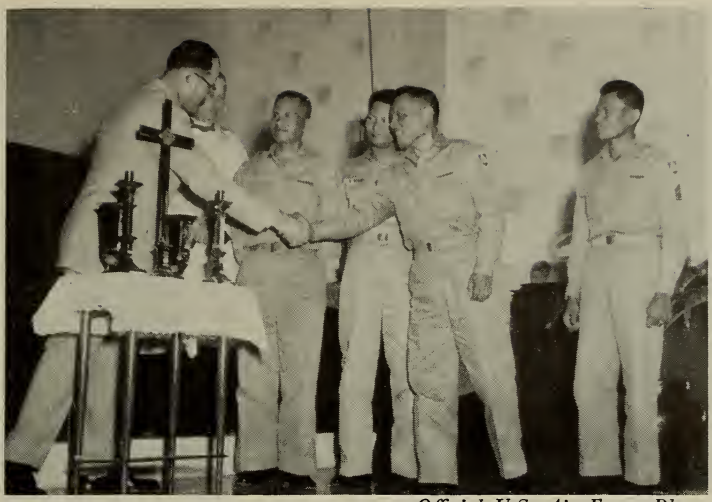
Henry St. George **Tucker,** veteran missionary, teacher, and retired presiding bishop of the Protestant Episcopal Church in the U.S.A., died Aug. 8 in Richmond, Va., at the age of 85.

INTERNATIONAL

The Third Assembly of the World Council of Churches is now scheduled to meet in New Delhi, **India,** in late November and early December of 1961. Ceylon had been chosen earlier as the place of meeting, but in recent months "the political and communal situation" in Ceylon is said to make

Official U.S. Air Force Photo

A recent conference of U.S. and Philippine armed forces chaplains was held at Clark Air Base in the Philippines. Sponsored by Chaplain (Lt. Col.) Henry C. Bristow, staff chaplain, 13th Air Force, the day-long meeting dealt with mutual problems and included a luncheon hosted by Brig. Gen. W. G. Lee, vice-commander, 13th Air Force. Fourteen Philippine and eight U.S. chaplains attended. Among the Filipinos were Lt. Col. Francisco Avendano and Lt. Col. Cipriana Arcilla, Chief Chaplains of Army and Air Force.



Official U.S. Air Force Photo

Recently at Clark Air Base in the Philippines an altar set was presented to the only Protestant chaplain serving with the Philippine armed forces. The set was purchased with a special offering taken at chapel services.

Left to right: Chaplain (Maj.) James D. Taylor, Chaplain (Maj.) Roger E. Makepeace, Col. Luis Franco, Maj. Francisco Alcantara, Chaplain (Capt.) Aristoteles Y. Malahay, and Sergeant Fil Ibalio.

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it inadvisable to hold the meeting there.

"Jesus Christ: The Light of the World" will be the general theme of the assembly. This theme will be related to "the missionary dimension of Christ's work through his church in the world, the spiritual and ethical demands of his purpose on individual Christians and churches, and Christ's fashioning and empowering his church in its struggle with the powers of darkness."

The number of delegates has been set at 600.

A World Methodist Conference is scheduled to meet in Oslo, **Norway,** Aug. 17-25, 1961. This will be the tenth international meeting of Methodists since 1881.

The French Baptist Federation, with help from Baptists in America, have built a Christian center in Antony, outside of **Paris,** to serve students in Paris and surrounding areas.

China recently granted exit permits to more than 500 White Russians. Church World Service is helping to resettle many of them in Brazil and Argentina. (In 1958 the churches resettled 527 White Russians in a successful colony in Parana, Brazil.)

A five-acre tract of land overlooking Beirut, **Lebanon,** will be the home

Official U.S. Army Photo

The Protestant Dean and the Roman Catholic Dean of the Chaplains' Services of the Armed Forces of the Federal Republic of Germany are seen here visiting the U.S. Armed Forces Chaplains Board, at the Pentagon, Washington, D.C. They spent three weeks in this country this fall visiting German military personnel receiving training here.

Left to right: Chaplain Hans Frense, the Roman Catholic Dean; Maj. Gen. Terence P. Finnegan, Chief of Air Force Chaplains; RADM George A. Rosso, Chief of Navy Chaplains and present chairman of the Armed Forces Chaplains Board; Maj. Gen. Frank A. Tobey, Chief of Army Chaplains; and Chaplain Albrecht von Mutius, the Protestant Dean.

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of a theological seminary to serve the Arabic-speaking world, according to an announcement from the Baptist World Alliance. Temporary quarters in Beirut are now being opened under the direction of the Southern Baptist Foreign Mission Board.

The first Ecumenical Youth Assembly in Europe is expected to meet in July 1960 at Lausanne, **Switzerland.** It is sponsored by the Youth Department of the World Council of Churches in co-operation with national ecumenical youth councils in Europe. Some 500 young people from 17 to 30 years of age are expected to attend.

The 18th Ecumenical **Student** Conference on the Christian World Mission will meet in Athens, Ohio, Dec. 27, 1959, through Jan. 2, 1960.

A reconstructed Reformation Memorial church was dedicated on Reformation Day, Oct. 31, in the historic city of Worms, West **Germany,** where Martin Luther declared his Protestant faith with the words, "Here I stand; I cannot do otherwise."

Thanksgiving Proclamation

This proclamation by Governor Wilbur L. Cross of Connecticut (1938) is considered by many the most beautiful of all Thanksgiving documents. Before and after his terms as governor (1931-39), Dr. Wilbur was professor of English and dean of the Graduate School at Yale University.

AS the colors of autumn stream down the wind, scarlet in sumach and maple, spun gold in the birches, a splendor of smoldering fire in the oaks along the hill, and the last leaves flutter away, and dusk falls briefly about the worker bringing in from the field a late load of its fruit, and Arcturus is lost to sight and Orion swings upward that great sun upon his shoulders, we are stirred once more to ponder the Infinite Goodness that has set apart for us, in all this moving mystery of creation, a time of living and a home. In such a spirit I appoint Thursday, the twenty-fourth of November

A Day of Public Thanksgiving

In such a spirit I call upon the people to acknowledge heartily, in friendly gathering and house of prayer, the increase of the season nearing now its close: the harvest of earth, the yield of patient mind and faithful hand, that have kept us fed and clothed and have made for us a shelter even against the storm. It is right that we whose arc of sky has been darkened by no war hawk, who have been forced by no man to stand and speak when to speak was to choose between death and life, should give thanks also for the further mercies we have enjoyed, beyond desert or any estimation, of justice, freedom, loving-kindness, peace—resolving, as we prize them, to let no occasion go without some prompting or some effort worthy in a way however humble of those proudest among men's ideals, which burn, though it may be like candles fitfully in our gusty world, with a light so clear we name its source divine.

Design by Martin E. Marty

THIS striking Advent symbol, which originally appeared in the Walther League *Messenger*, December, 1953, and has since appeared elsewhere, brings to mind not only the birth of Christ, but the long preparation for his coming, and his lordship over the future. Grouped around the lowly manger are the descriptive praises and testimonies of the church regarding her Lord, who was, and is, and is to come.

THAT the Lord of all, whose coming at Christmas gives meaning to the past and hope for the future, may abide with you through the coming year is the earnest wish of the Executive Secretary and all the staff of the General Commission on Chaplains and Armed Forces Personnel.